

MASTER'S DEGREE FINAL PROJECT

**TOWARDS BUILDING ONE IDENTITY
THROUGH FOOTBALL**

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Dedication

I dedicate my dissertation work to my family and many friends. A special feeling of gratitude to my loving parents, especially to my lovely mother for everything she did for me. Whose words of encouragement and push for tenacity ring in my ears. I dedicate also this work for the soul of my grandmother and for my sisters, brothers who have never left my side.

I also dedicate this dissertation to my many friends and my extend family who have supported me throughout the process. I will always appreciate all they have done, especially for my best friend Patrik Olsson for being by my side when ever I needed it Also my friend Paul Fean for helping me develop my skills and for the many hours of proofreading,

Finally I dedicate this work to my beloved country and give special thanks to all the child's and families inside the camp for their trust and cooperate.

EPIGRAPH

Sudan is not really a country at all, but many. Composite layers like a genetic fingerprint of memories that were once fluid, but have since crystallized out from the crucible of possibility

(Jamal Mahjoub .2015)

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List of Abbreviations

CPA:	Comprehensive Peace Agreement
DPA:	Darfur Peace Agreement
ESPA:	East Sudan Peace Agreement
IDP:	Internal Displaced People
KUSH:	Kingdome of Kush
SPLM:	Sudan People's liberation Movement

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Abstract

Neither the peace agreement that ended Sudan's second civil war (1983-2005) nor South Sudan's 2011 independence brought peace and stability that people of Sudan were waiting for. A difficult divorce that included a border conflict, an oil shutdown, then brief cooperation, has been followed since December 2013 by a new phase of civil war in South Sudan in which the now two countries' wars are increasingly merged. I think many Sudanese and me feel that the peace agreement was not complete and not successful. (John.Young.2012) It failed to unite the Sudanese in one country and one identity. This project using the football as a tool to build trust, respect and equity between Sudanese people toward one identity where all the people feel equal. Where is the country come first before the tribe. The study seeks on the roots of the problems which I think the people who pushed this CPA ignored or underestimated it which is the hidden conflict of identities which are exists in Sudan. The result of any war or conflicts is the same everywhere more or less and war always comes with side effects a negative ones of course .the project am writing here about is the targeting group of people who moved from their areas to live in irregular settlement or IDPs camps using the sport especially football to raise and develop some values been missing because of the war. Project will be used to decrease this problem especially among youth teenagers.

1. Introduction

Sudan used to be the largest country in Africa before the separation of south Sudan. Now it is the third country after Algeria and DR Congo. Sudan is surrounded by six countries: South Sudan from the South, Central African Republic and Chad from the West, Libya and Egypt from the North and Ethiopia and Eritrea from the East. That location and size made Sudan characterized by huge diversity, which is reflected in its multi-cultural, multi-ethnic and multi-lingual population. This fact led to different types of conflicts especially in last decades of the twentieth century. The country faces hard times to deal with the complexity that it has been inherited after the independence of Sudan in 1956. The country had to deal with postcolonial issues, such as political and economical ones but even more important with identity struggles. Meanwhile the country tried to save and keep its dignity even if that means to keep fighting regardless to what it might cost. There were various agreements which have recently attempted to address the country's multiple conflicts and settle civil unrest in its various areas such as the Comprehensive Peace Agreement (CPA) or what known also as Nivasha (Mansour. Khalid. 2010), the Darfur Peace Agreement in Doha (DPA) (Sudan Tribune.2009), and the East Sudan Peace Agreement (ESPA) stability has so far not been achieved and the political landscape is more fragile than ever before.

Sudan gained its independence in 1956, since that date and just like the other African countries Sudan needed and still in need to do the maximum amount of effort in attempting to bring and to have a peaceful coexistence and harmony among its different groups within the population (BBC News 2013), that all went side by side with the willing and wishes of smelting the multi-ethnic-identities aiming to create one identity that can adopt the similarities and

differences. However, as many people especially among the young generation are asking for changing the name of Sudan for example as it means blacks in Arabic which led to the idea of as long as more black your more Sudanese! So they are asking to go back to have the name of Kush for example, as Kush can unite us (Francis,Deng, 1995). That has not been easy. The country keep facing challenges to overcome conflict among its different groups, and to a large extent, more over all the successive government which failed in eradicating the historical injustice and inequities which have a big impact on the result of the current situation. Sudan is currently witnessing a widespread national disaster that perturbs the entire nation, pushing the country towards the chasm that beside many problems crippled the country especially after the separation of South Sudan such as the conflict in Darfur region. Beside the conflict in the three areas, which was a direct result of this separation, Abyi area which is disputed area beside the Blue Nile and Nobas mountains where some of these areas were under the control of south army that beside the economic crisis beside the inflation not to forget the decline of the local currency compare to other currencies. Beside there is an old problem of not using the huge resources of agriculture and the escalation of jobless people.

2. Problem Analysis

2.1. Historical Background of North versa South

There is variety of reasons of the civil war in Sudan makes it peculiarly indocile. However, it still remains achievable to clarify some major elements of this long war causes and touch its grassroots to link it directly with the ethnic and religious identity conflicts between the North and South what

is now Sudan and South Sudan, am using this conflict as a sample which means this identity conflict is not only exist between the north and the South but its more abroad to what is known in Sudan the conflict between the desert and the jungle, where the desert indicate the Arabic Culture and the Jungle is the African culture . The identity conflict was and remains triggering point from where Sudan's civil conflict derived. Indeed the ethnic and religious identities were the major tools. But there still remain many other underlying causes to the war. There was always a feeling that the northern culture (Arabic) and religion (Islam) dominated the South for longtime. There was and maybe still exist the idea of superiority where most of the tribes Sudan feel they are much better than the others on the top of this hierarchy we find the northern Muslim Arab, Yokwe summerised that in good way:

"Ever since the historical contact between North and South, slavery and slave trade have been practiced on racial lines, always the Arab North raiding the African South and not vice versa. Such a practice has heightened the racial tension. Racism in the Sudan is also manifested in social interaction particularly in the institutions of marriage and work. In the Sudan the Arabs marry the Southern girls regardless of race and religion. But the Arabs will not allow their daughters to be married to the Southerners regardless of race and religion. In fact, in the 1960s there were cases where Arab parents slaughtered their daughters and dumped them in the river because they were found pregnant by Southern young men" (Yokwe.2011).

Therefore British colonial legacy to grant Sudan's independence to the North has provoked great sense of fears in the South of Northern colonization, that led to the first conflict in the south on 1955, the point where Sudan's civil war started and pointed out this identical differences. The Northern government identity and the way it chose to impose it upon Sudan's diverse nation, has come to determine Sudan's fate since. The Northern government's kept using and present Sudan as an Arab Muslim nation state, and their refusal to preserve the South's ethnic and religious rights by

Granting them any form of political self-determination. (Kamer .al wathig.2005) according to Francis Deng, a conflict of contrasting and seemingly incompatible identities in the Northern and Southern parts of the country. Identity is seen as a function of how people identify themselves and are identified in racial, ethnic, cultural, linguistic, and religious terms. The identity question related to how such concepts determine or influence participation and distribution in the political, economic, social, and cultural life of the country. The competing models in the Sudan are the Arab-Islamic mold of the North, representing two-thirds of the country in territory and population, and the remaining Southern third, which is indigenously African in race, ethnicity, culture, and religion, with an educated Christianized elite. But although the North is popularly defined as racially Arab, the people are a hybrid of Arab and African elements, with the African physical characteristics predominating in most tribal groups (Frances,Deng,1995). This configuration is the result of a historical process that stratified races, cultures, and religions, and fostered a "passing" into the Arab-Islamic mold that discriminated against the African race and cultures. The outcome of this process is a polarization that is based more on myth than on the realities of the situation. The identity crisis has been further complicated by the fact that Northerners want to fashion the country on the basis of their Arab- Islamic identity, while the South is decidedly resistant.

There are many alternative approaches to this identity crisis. Some people argue that by bringing to the surface the realities of the African elements of identity in the North-- thereby revealing characteristics shared by all Sudanese--a new basis for the creation of a common identity could be established that fosters equitable participation and distribution or if the issues that divide prove. Insurmountable, the argue here for a framework of diversified coexistence within a loose

federal or confederate arrangement also the partitioning the country along justified borders may be the only remaining option to end the devastating conflict.(ibid) but it's not easy to achieve this as long we are not correcting and reshaping the type of thinking we have in Sudan and look to the past only to learn from it and go forward .but again this identity problem is not only exist between northern and southern, its exist all over the country in different levels and different grades even if it's not clear in the grassroots the politician are going to triggered it for their personal interest and that what happening now in the areas where are the conflicts . Using those differences even if it is very tiny to provoke this identity clashes. In the context since one side contends that they are somehow so fundamentally different to the other that they should not be ruled under the same central authority, it seems appropriate to analyse the ethnic dimension as well as the race, especially because ethnicity is another way in which the Sudan is highly divided. In fact, the highest number of divisions exists along lines of ethnicity in the Sudan. Where are we can high degree of ethnic polarization because of the existence of a great number of ethnic tribes. In his work, Lam Akol explains the importance of tribal affiliations and their continued relevance throughout the course of Sudan's history:

“The”word “tribe” has been discarded in much anthropology, except where it translates a local word, and is resented in much of Africa as a pejorative term. Its retention [here] is justified because of its specific political meaning in the ethnography of the Sudan, and because most Sudanese, both Southern and Northern, recognize the existence of tribes and willingly assert their membership of them. The Arabic word for tribe, *gabilia*, is commonly used throughout the Sudan” (Lam Akol, 2011).

2.2. How Identity Matters in Sudan

“ There is nothing in common between the various sections of the community; no body of shared beliefs, no identity of interests, no local signs of unity and above all, the Sudan has failed to compose a single community” (Aggrey Jaden,1964)

The identity crisis in Sudan as what we see in the first of this chapter is not something new but it has a historical since the era of the colonization and maybe before that. But the important of this era goes to shaping Sudan as how it is now and how it was before the separation of the south .So this ethnic and cultural diversity and a multiplicity in the systems of livelihoods, which have produced a wide array of lifestyles, productive activities and processes of identity formation. Despite the continuous interaction among different ethnic groups throughout its history, an all-encompassing Sudanese identity has yet to be formulated or agreed upon. Consequently, Sudan has never been a nation-state in which equal citizenship is the basis for the relationship of individuals and society (Deng, Francis M. 1995). The failure to arrive at an inclusive Sudanese identity and a just national state could in part be attributed to the performance of the political elites both prior to and after independence in the middle of the last century. Even so, the root causes of these crises date back many centuries as has been previously mentioned. Throughout the history of the territory, which came to be known since the 19th century as Sudan, the relationship of the periphery with the governing centre has been characterized by the slave trade, exploitation and marginalization. During these early days, the most damaging aspect was the history of human trafficking. This formed the lifeline of both the domestic and foreign trade of the Fur and Funj kingdoms and continued during

the Turkish rule (1821- 1894), the Mahdist State (1895- 1898) and up to the early part of the twentieth century during the first two decades of the Anglo-Egyptian rule, commonly known as the Condominium 1898-1955 (Nogoud, 2003). In spite of the emergence of a presumably enlightened national elite concerned with the national cause and seriously engaged in strengthening fraternity and building one country, there has been no serious attempt to reflect and learn from past experience. There has been no leader to step forth with either the will or political vision to apologies for the inhuman practices of the past and convince others to do the same, while paving the way to rectify historical injustices and start a new page of fraternity, cooperation, justice and equality. But it is not as determinant or basis of governance, inclusion or exclusion in political participation, access to commonwealth and ultimately to make unity of Sudan attractive to all and sundry. The leading proponent of this objective was the SPLM/A leader, John Garang who was quoted while explaining the content of the CPA as saying; “Arabism cannot unite us, Pan Africanism cannot unite us, Islam or Christianity cannot unite us, only ‘Sudanism’ can unite us...Let us drop this crazy idea that we all must be Arabs, even God will not accept this. It is his infinite wisdom that made all of the 500 ethnic groups in Sudan, who is this to amend God’s creation?” (Grang.2005) I do believe Sudan should start looking for the solution of this problem because without ending and finding an answer and definition of our identity those conflicts will continue. From here I had the idea of making this project as I saw what kind of identity problems could lead to! The clear example was when the vice president of Sudan Dr John Grang died in helicopter crash on 2005 and the violence sparked in the big cities of Sudan especially the capital between the different ethnic groups mainly

southern versa Northern which led to more than 46 dead person and 306 wounded that is all because people there are thinking they are different. Also the society rejection I witnessed for the people especially the young ones who are living in the irregular settlement or the IDP s camps. Some people will justify this and point to some groups of teenagers who are coming from the same camps and formed some gangs groups which is known in Sudan as (Nigga group) such groups were attacking people based on their ethnic background and they caused many problems but that is not means all of the child's who are living there are the same. Also I am trying with the project to prevent those child's of following the steps of that groups and showing them there is always a hope and they can have better future and their destiny is not only joining that groups. I lived with them and I saw them from inside and I believe they can achieve and integrate easily in the society if they have been given the chance to do this.

2.3. The aim of this project

This project aims to use the power, the love and the possible effects of football as a social tool to develop social capability, identity and active citizenship in an area with major social challenges in Sudan Through the team processes inherent in football, boys, aged 9 to 16 from what we know in Sudan as (Sakan Ashwayi) unsettlement areas beside neighbouring areas, those children are encouraged and motivated to develop life-skills to support everyday life. Furthermore they learn to be part of a team, enhancing their social capability that can expand their possibilities for adjusting to society. 3 weekly training sessions, matches and coach education for motivated boys are part of the study, but also social experiences and outfield activities (cultural activities, families' visits and

some other activities) are important tools for this project as well. This project is a way to address the root of reoccurring cycles of violence. Educating young people in this intractable zone of Conflict is a means of future prevention and a way forward for peace. To manage and develop these principals, the project has several overall stated key objectives.

- 1) Providing tools to help children better cope with the emotional trauma many of them suffer from pervious exposure to violence
- 2) Teaching children the basic concepts of peaceful everyday living, including non-violent conflict resolution,
- 3) Training teachers to role model peace education concepts in the classroom,
- 4) Involving children in activities where they can apply peace principles learned in the training or after football activities
- 5) Working and meet with parents to support peace education principles in the home.



Figure 1.

A poster from one of the biggest Sudanese group in facebook (Real Sudan Kush) asking to stop mentioning and putting the tribes in our official papers and asking people of Sudan to stop using their tribes as identification tool and instate of that saying am just Sudanese for the better future of Sudan as tribalism started dividing Sudan.

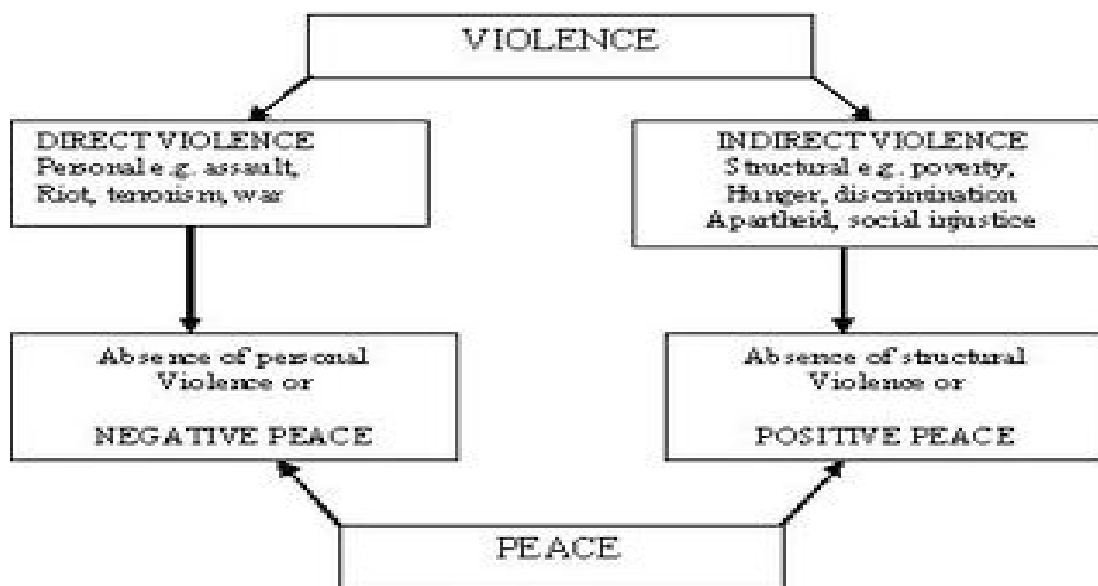
2.4. Methods and Theories

The project will use the peace education, building methods including observations and conversations (direct talk with the children and their families, community building) and I am more focusing on theory of the positive and negative peace for Gatlung as part these methods so that boys can develop their social capabilities in their social environment. So that can lead them to more understanding of the structure of the local society. The project will work to develop different values such as inequity, equality and mutual respect sop that can help the participants to increase self-confidence and express realistic expectations of their football and personal ability. Also focusing on the social and cultural coherence in the project as that can build up the feeling of one nation among the boys, which is what can be good step toward one identity where the country came before the tribe, which is one of the important aims of this project. One of the important theories is the peace education ‘Peace Education’ can be seen as an umbrella term that can include human rights, development, democracy, disarmament and conflict resolution educations and more – thus the theory of Peace Education as well encompasses a range of broad and interdisciplinary traditions (Harris, 2009). And here tin this project we can use peace education as a part of the transformative process. As what we see here and from the understanding of the approaches to peace education, it is

essential issue to think about the different between where this education will be! Is it a place where is still a conflict or post conflict or it is quite area (Salomon, 2002). And the type or the case of Sudan This project will use approaches that are connected to post conflict and conflicted areas. Where there is a threat of violence. So these are the methods that can be used by peace facilitators who are going to help in education for children. Many forms of peace education perspectives are drawn from some of the basic principles of peace theory (Galtung 1969). Parts of this theory state that there are three (general) ways to achieve peace: peacekeeping, peace-making and peace-building. Peacekeeping can be seen as 'peace by strength', peace-making can be the application of conflict resolution techniques so that the warring parties can resolve their differences after fighting has stopped, and peace-building looks at longer term goals, such as attitudinal adjustment and developing understanding of perspectives (Harris, 1999: 300). It is apparent that peace education must be a part of peace building as both short- and long-term goals are considered to be sought via the educational process (UNICEF, 1999). In this approach, as well as being a part of peace building, peace education can then be viewed as a distinct part of conflict transformation. This project is aiming to use football as tool can end up the negative peace which is exist in many areas in Sudan specially in this camps where people are living together without conflict yes but in not peaceful atmosphere. And that what is known as the negative violence, that theory contained indirect or structured violence and this was something new and arguable to accustomed notion about the nature of peace. According to Galtung peace research Is a research into the conditions for moving closer to peace or at least not drifting or moving closer to violence, thus negative peace is the absence of violence, and absence of war and positive peace is the integration of human right (Gatlung.1969)

and that what is the project is looking for the integration of human rights where all the people inside and out side this camps feel equal and respect each other regardless to the religion, tribe, race or ethnicity. Where no one can feel less or more Sudanese and that what football can do it .as we are all in Sudan if not Hilal fans then Merrikh and that one for very few situation where no one mentioned his tribe or anything else ,as they all turn to be one unit and one body and this is the magic of football especially in a country like Sudan .

Figure 2. The concept of peace and violence



Also this project will try to build the community inside the camps and instate of focusing Only in the negative aspects and issues as some people do there, as they only observing others faults and mistakes while there are many good issues is been done by those others, fixing this hidden conflict and transform it. Conflict transformation is a broad and far-reaching process aimed at the

transformation of relationships and discourses (Lederach, 1999) within a society in order to put an end to conflict today – and tomorrow. Positive and sustainable peace is the goal and it is a long-term goal, which therefore must direct its attention to the many horizons of society where direct and indirect acts of violence are bred. This means incorporating approaches, which can examine the roots and the reasons for the regenerate of conflict such as social inequality, access to basic needs and structural inequities that enable and facilitate violence in a society (Galtung, 1969). This form of transformation is innately gradual and positive; pro-active and interactive; inclusive and communicative. And the key point here will be not only targeting these mistakes as we are waiting for them and to be as an outsider but what we need here is to do as what lederach saying Rather than viewing conflict as a ‘problem’ to be ‘fixed’ by an outsider, conflict transformation prioritises the long-term goal of transforming conflicts and peace building through institutions, values and people (Lederach 1995) and this project can come up with values and the people are already there. People who are eager to change their way of life and all what they want is to live in peace as they suffered so much from the long period of war which we have it in Sudan. They are not inside this camps because that what they want or that because they chose to be here. But they are here because they had no other way than escaping the fear and flew away to save their children and their life’s. Overall, it is evident that the theory and perspectives that surround peace education are not distinctly clear; there are several different approaches and strategies that conceptually differ if we seek a single, overarching theory for peace education. For the good of this project I will however make use of some of the approaches described and I will principally use them with according to how children are affected by peace education in post-conflict societies by comparatively evaluating

whether theory influences practice in their cases depending on the camp or the area where the project will take place. The selected approaches shall then be able to act as key indicators in if and how theory plays a part in practice. So that the children can end up this project with the most benefits and positive change the project will offer.

3 . Project Abstract

As a result of the long history of conflict and civil wars Sudan faces a different type of silent conflict, which is the problem of the identities especially among the people who are living or coming from the affected areas. The example I am targeting here is inside the IDP camps where the majority of the people who are inside it are belong to such areas, I am talking mainly about people from South Sudan, Darfor, Nuba mountains and Blue Nile area. This project aims to use values-based football, which is based on equity and inclusion, trust, respect, and responsibility. I really believe we can achieve these values through football, as for me football is more than just 22 players running behind a ball. So these values will be a method of building one identity between the different ethnic groups and tribes.(Suliman ,Mohamed.97)My aims from this project are to provide opportunities for those children to integrate themselves in the local society around them across community boundaries raise a mutual understanding and create a kind of friendship between them in peaceful coexistence and enhance football skills and knowledge among them. I tried and will try to develop some values such as friendship, mutual trust, equity and inclusion, respect for each other and responsibility. Putting these aims versa the values will make the project even difficult taking into consideration the problem and difficulties that I faced and I think I am going to face later

on, as it is always complicated to implement such projects without obstacles. As for some people as long as there is no direct conflict then everything is fine but that reminds me of the idea of John Galtung about positive and negative peace where is explained how cultural violence with the structural violence can turn into direct violence (Galtung, 1996). Therefore using sport and especially football will be a very useful method to achieve some goals as it is the most popular sport in Sudan

3.1. Social Context

I really think to use sport to advance or raise non-sporting social rebuilding need to dichotomize the nature of the sport experience in its natural setting and broader social and historical context. The conflict in Sudan has deep historical roots and widespread and complex contemporary manifestations. As what I explained in the first chapters, so from there we saw and outlined of the key socio-political and demographic features that are the most applicable to this project can be outlined. Normally the intention if international or national projects has been focusing on the political solutions and neglected the relations and social cohesion between the people especially in the affected areas, forgetting that without co-existing peace between those people in grass-roots all the solutions they might found are easy to fail. Edward Said stated, "we cannot coexist as two communities of detached and uncommunicatingly separate suffering ... the only way of rising beyond the endless back-and-forth violence and dehumanization is to admit the universality and integrity of the other's experience and to begin to plan a common life together...." (Said, 2002, 208).

In the case of Sudan and especially inside the IDP camps there are many communities so the need of plan for a common life is urgent and highly needed to gain knowledge of their social unity and learn how to respect it, negotiate, adapt to, and influence its variable components, the question is then how the identity has impacted the modes of understanding, the ways of conceptualizing identity and the multiple processes involved in identity construction. Any discussion of identity in Sudan especially in such areas hence entails a critical engagement with the dominant discourses that frame the understanding of identity and culture (Omar, 2009).

3.2. Target Beneficiaries

This project is targeting a sample of people who are living in what is known in Sudan as *sakan ashwayi*, irregular settlement, which is known internationally as IDPs camps. The number of people who are living there are around 7,000 mostly they belong to conflicted areas namely south Sudan, Darfor, Nuba mountain, Blue Nile. The project works closely with the teenagers (ages around 8-15) and they are only boys who are participating in this project as football and sport in the culture we have in Sudan is something for males' gender. Even with the important rules the young girls can play it but it was better not try asking them to join this project at least at this level but maybe in the future with different project that fits with our social constructions I have the idea of designing some project for the girls as well as they are very important also in this project as we cannot build a solid society or building one identity without them. By providing some languages or embroidery classes that can help us in having all of them in one place. That will be very possible as there are many

local NGOs who will be ready to help. The project will be targeting around 150-250 children but that is depending on the fund we are going to have as due to the lack of funds and workers the start-up of the pilot project ended with around 45 children who were active and participating in all different activities

3.3. Why this Project

“They are jinobyen (southern) and we are not going to play or to share anything with them!” That what Alrock, an 11-year-old boy from the Nuba tribe told me, that was in al Huda area camp 2013. That shocked me as it is in Khartoum city! Yes I know we have identity crisis in Sudan but I never felt it that way specifically in football I used to play and I never had such way of thinking! I thought if those small children are going around with such ideas it’s for sure what they hear back at home. If they grow up with these ideas we are going to have just same conflicts and war we are having now. I thought this will be same ideas of many children who grew up outside of their homelands. The combined duration of Sudan’s civil wars since the conflicts started in Sudan wither in the south, Blue Nile, Nuba mountains, east of Sudan or Darfor. There were generations that knew nothing but war. While exact figures are unknown, millions of South Sudanese fled their homes and migrated to Khartoum, Sudan’s capital, or sought refuge in neighboring countries. For these individuals, assimilation is very difficult due to restrictions on employment, education, and discrimination. From here I had the idea of doing something that can fill this gap, something that can bring those children together not only inside the camp but to connect them with the areas around it.

3.4. Why Football

Football is an international language. Its ability to cross cultures enables sport related programs to bridge social and ethnic divide. The possibilities of football as a medium in our endeavours to build a bridge toward peace are as yet untackled. Research and promotion of football at the grassroots level can constitute a highly comprehensive and important contribution in peace studies, and peace-making and reconciliation (Suliman Mohamed, 1997). Football is one of the most popular sports in Sudan. I can say it is the only sport nowadays that can attract people there. Wherever you go people are talking about it. In general Sudanese are divide into two groups: fans of Hilal vs fans of Merrikh (the biggest two teams in Sudan) and it is the completely the opposite of our political and identity situation as we have countless political parties and a hundred of different ethnic groups. Also the idea of using sport or football as educational way is something that has been used and examined. Football can play a unique role. Sports programs offer space to play, giving children back their childhood, while providing an outlet for channeling anger and controlling aggression. Football may allow these young people to build positive connections with peers and adults, creating a sense of belonging that is essential for their effective demobilization. In Sierra Leone UNICEF partners with the NGO “Right to Play” to incorporate sport and play into its ‘Community Based Reintegration” program. Volunteers are working with local communities to build a network of coaches who will implement sports programs and provide young people with a sense of belonging through the establishment of crucial community connections. (Right to Play)That beside similar idea in other parts in the world. I think this project can make some differences and lead to some change as I tried this project in a tiny space with tiny resources when I started with a small number

of children; all of them were from Nuba ethnicity. I went and I asked them if they would like to join my football team! Some of them were wavering! They asked me who is going to play with us. We prefer to play alone just with our own people! It was very hard to convince them of accepting the idea of doing that and I knew that will be more or less the opinion of the other children who belong to different ethnic groups, especially for those who are tribes fighting each other! No one can think about Dinkas with Nuer! Nubas with southern (Dinkas, Nuer) or Darforian tribes with each other. But I was determined to do this. Those kids are our responsibility and our future if we failed in helping them now then we cannot blame them in the future

3.5. Project Pilot

This project proposal is based on lessons learned in a pilot project, which was conducted in Alhuda area between 25/02/2013 to 05/09/2013. The pilot project is introduced below, followed by lessons learned from its implementation. This section is followed by the proposal for the proposed project

I was really surprised by the number of the participants from the first day as there was a huge number of children who want to join. Some of them lived inside the camp and some from nearby areas. The children belonged to almost every single part in Sudan, completely different tribes and ethnic groups. To be honest I was not sure if they were there because of the idea or just because of the kits! But I told myself I should think and focus only about the goals I made this project for, I wanted them to play together to break that ice they have had it between them. It would be my first time to do such thing so I have a mixed feeling between adventure and premonition, how I could control all this number and how I would impose the ideas that I want them to understand it! The

idea was not just playing football but there would be a program of after football activities whereby those groups of children who are involved with the football engaged with a variety of community relations activities which can give them the opportunity to interact with their local neighbourhood and make them work with each other closely hand by hand. All the participants would need to do one activity or more. I would normally divide them where I make sure that each group is formed from children belonging to different ethnic groups. However, I guess it would be hard for me and for them to do this! As in every group I would need to choose a leader and with the issues they had between them that will be very hard task but some good issues elicited last year with the small group we started the program with as they started to accept and to understand how to work in team-work and how to be organized and to focus more on the work they do not on who is doing that so it was determined that, even though the football coaching had been much appreciated by the children. I had to be sure that what I would need to reach more than simply improvements in football skills. We would need to do more to ensure that the contents of that football program were clearly underpinned by values and principles that fed a broader community relations agenda and also to ensure that those values and principles were appreciated by the local coaches and experienced by the children in practice. More to add here and according to my previous experience it became clear that there were lessons learned from the pilot project of the football activities.

3.6. Lessons Learned from the Project Pilot

There were some lessons I got while I did the project pilot which were: The grass-roots approach that characterizes the project was at first difficult to apply in a very hierarchical and authoritarian

society such as that of Sudan. Some of the participants in the teams making activities were sceptical at first. This was mainly because they were impatient and wanted to see quick results from their efforts. It was necessary for them to get used to the idea that a football does not necessarily consist of an enclosed football pitch, with other activities and all kinds of facilities. This was a challenge that constantly needed to be tackled. First, suitable premises had to be found, and activities had to be arranged. A local parent group was set up to take responsibility for some activities. Then some rules had to be drawn up and so step by step the dream could be realized in a way that could change people's daily lives in a direction that they had chosen for themselves. Convincing the children to play together is one thing, but putting them in situations where they had to talk about some issues and confront some of the more sensitive features of their divided society is far more complicated. Doing and participating in such kind of work requires levels of training and expertise beyond my limited experience. So at some points I had the feeling this kind of intervention was beyond the remit of the project. If not done well, there will be a danger that bad feelings engendered in some of the after football activities would undermine the positive work taking place within the football program. But quitting or stopping doing this after football activities would not be the best solution. Again here and basing on last experience with those children, I found out it was so far better to rethink of some ways in which I can use this activities and how this activities would provide opportunities for social contact inside and outside the camp so that can lead to gain mutual understanding to send some messages inside the camp first and show that people can live and work and share things together regardless to their ethnic or religion background and through that we can reach and create peaceful coexistence in this society. Indeed there will be need to teach, learn and

improve the football skills of those children but this will not be my main target as what I mentioned before, the football is the tool which can be used to teach through it the meaning of working together as one unit and how to respect your partner, how you trust the one who is playing with you even if he is not from your tribe. I will need and I needed before sometimes to do many exercises and talks collectively and individually through which children can learn and understand about these values and doctrines we should all have and give. Doing this putting in my mind that peace is the natural norm for people there and elsewhere as well while the conflicts are intrusions or circumstantial to human existence (Munoz, 2004).









3.7. Project Proposal

The project is made to develop an approach that makes it possible to involve all sides without regard to their ethnic, religious or social allegiances. The joint activities become a source of successful social development centered on football. Using different models for sporting activities; local trainers introduce enjoyable new games, which contribute to peace and reconciliation inside these camps. Approaching some values filled with peace and dignity. Examples like this emphasize the real value of the project, which is actually less about football and more about bringing out the humanity in people in an area of conflict. The project brings together people from different sections of the population in an activity which is positive, forward-looking and innovative, and where, in their meetings with one another, they are amazed to find that they can agree and work together despite their earlier enmity. Football is simply the catalyst for all this.

The project will consist of three major objectives, and each objective contains a series of Activities, which are:

➤ Goal, Objectives and Activities of the Project

The main objective of the project was to try to end the silent conflict between the people who are living inside these camps. As the situation there is what we can call a negative peace, where there is no conflict but the people are not trusting or sharing anything with each other especially those children. They perceive that 'as long as you are not from my tribe or my ethnic group you cannot be my friend'! So starting with the children is much easier than with their parents and families as they will be more ready to learn and accept this type of ideas. So to reach such goals we need to join

Those children together as an example and make them actively participate in community working together with different ethnic group inside the IDPs camps and nearby areas.

➤ **Project Activities**

Encouraging the children to participate, work and play with each other and gain more knowledge and build the missing trust between the children from different tribes and ethnic. Through the schools inside and nearby the camps, football training and the activities the kids will have the ability to meet other kids from different ethnicities, tribes and communities. Especially during the football training as the focus is on making and build the trust between them. Beside help them out to start a normal friendship among each other.

➤ **Strengthening the mutual trust among the kids**

The football will be very good ways to build the trust between each other as for the people who play football they know how their partner during the match time will be the one they need the most and they learn how to defend him even if there is someone from you own family playing with the other team. So this was the first and important step to reach this.

➤ **Play and form some teams from the entire different group**

The idea behind this is to divide the children to different groups where we have in each team all the different tribes and ethnic groups so the team will be what they play for away from their tribes or races and they are all equal in this team and no one can use his local language during the training so all can understand each other.

➤ **Football competitions**

We are thinking in having some small competitions inside the camps or nearby between the children who formed the project. We tried this during the pilot project and the good and great time was when we started playing outside the camp or receiving some other time from other areas. That games put together all the children and their family were just behind the team regardless who is playing but they were saying that it was is their team and their children. It was a very good improvement to see them all uniting together behind one thing putting away their tribes and races.

➤ **Cultural Activities**

The cultural programs will be mixed and joyful where each group will show and make their way of dance or sing some songs and bring their traditional food so they can share it together and talk. That will help the kids in learning so much through these events about each other's cultures.

Assist the participation of children in the local community inside and outside the campaign.

➤ **Developing some Activities in the Community**

The activities will be simple but the idea is making a positive change especially in the nearby areas where they will build the reputation of the IDP children, such as by letting them do such programs like cleaning out the camps and around, the mosque and the church, and helping in rehabilitating some broken schools. That type of work will send very good messages about how those children can do good things if they find the right place and time. By excluding them we are just pushing them to the wrong direction.

➤ **Family Meetings**

Talking to the families before and after the project is very important so I can explain the ideas behind the project and to obtain their approval that their children can participate with us and later on the support I can get from them will be very useful to encourage the participants in improving in all levels.

➤ **Work to make the Children understand about the Peace and Equality**

This is a very important part as peace is different from person to person. Every person has his own peace even peaces! It is an advanced idea as what Guzman explained (Guzman, 2013) that beside the explanation of how and what is to be all-equal. Through that project and football those children will learn we are all equal as we are using one ball and following the same rules no matter what skin colour we have or to which race we belong and the happiness that football gives them can be their own way to find peace inside their souls.

➤ **Some short Talks before or after Training**

The talks will normally focus on the values I mentioned before and how to explain it to them in an easy way so they can understand it. Beside it will not only be one-sided talk and it will be good to hear from them as well and discuss what concern them.

➤ **Exchange Visits between these Children in their Homes**

To reach and get mutual understanding and expose kids to others from different tribes and ethnicities, to see the way they living and to share with them everything as the kind of visit can break many barriers between them, not only the kids but their families as well.

➤ Challenge and Recommendation

The project faced and I am sure it will face many problems and that for many reasons but most of important ones will be the fear of new ideas, which make the people cautious in participating. Add to that there are always stereotypes about some groups of people as they are not able to change or they are useless. I will show here a real example that happened to me as I had been attacked and stabbed by a group of people as I have been accused of collecting thugs and homeless children and giving them access to something they do not deserve and give them a voice. The attackers also said that the children belong to some tribes that are connected with fighting the government, that make them rebels in the future. Also the idea of the government and local authorities was and will not be that different as I have been questioned many times about my motivation of doing this and why those children especially? And as long as I got a funds from a western organizations or institutions that means there is some hidden agenda. So it was very hard to have any kind of help in case I need something. Not to forget the fund problem. Such program needs to have enough budgets that can cover the needs of the kids especially and when we launched the project in the past I start receiving new participants everyday. The number was 60 in one week so I needed to announce that I cannot accept any more children due to our limited funds and the number of people who were working as volunteers, as we were three in total and the other two are not available all the time.

➤ The Project Budget

My next step will be trying to find some support I will focus more in financial one! To make this project go on I will need to buy football kits, without it, it will be impossible to attract those

children to join the project. So I contacted the Swiss Agency for Development and Cooperation and the Spanish Embassy. They liked the idea so much especially the Swiss part and they were my main financial source as they paid all the money I needed to start this project. To be able to make such a project the needed funds will be approximately 10,000 Euro that will be enough for the target number, which is around 150 children, and for making the other activities , which it will be linked with the project. As the targeted area will be inside that irregular settlement an extra \$5,000 might be need to enhance the internal environment in these areas. Talking here about water sanitation, for example some help for a medical unit which is running in very bad condition, helping in building some public services mainly, toilets, besides helping during autumn season when there are normally many problems and usually there is a high spread of some diseases such as Malaria and Typhoid.

Item	Quantity	Price	Target group
Football kits	4 sets	1500 Euro	childs(males)
Football equipment	This include(shoes+balls+ 20balls+100 to 150 shoes	2500	#####
Cultural activities	Visiting museums etcc twice a month	500	#####
Expenses	for Transportation (4 to 5 volunteers	500	#####
Languages	+ Teachers fess + Embroidery classes + materials (5 to 6 materials teachers	1500	Male +girls(mainly girls)
Football competitions	1 competition every +other competitions for 2month the languages and embroidery	1000	#####

➤ Possible Donors

This project will be of interest to some organizations, Embassies and maybe some governmental bodies, I already worked with some of them during the project pilot. So here are some possible donors:

- Swiss Development Cooperation
- Spanish Embassy
- British Embassy, British Council
- Unicef
- Ministry of Youth and Sport

➤ Project Outcomes

To make such a project we should think about the possible outcomes and the goals we might reach or we want to, to do that there will be some questions to think about it: First: Can such a project raise and lead to recognize and respect our diversity? Or will we continue to have the same problems and same identity conflicts! It's hard to say and to answer this question, as it is very hard to tell what the future holds for Sudan, we have a local proverb in Sudan, people say not to predict the future of Sudan as you will need an idiot or a prophet! I will say here and according to what I saw in the pilot project that this project can help very positively in solving such issues that I am talking about here where this project will be placed. With implementing such a project will be one of the things that people of Sudan need to address our identity crisis as a people, as here will be the key element to implement the ideas of the project as the historical foundation exists, what we need is to make it visible as we are all in Sudan With the exception of a few tribes like the Rashaida, who

are ethnically and culturally Arab, and some tribes in Darfur and near the South, who are ethnically and culturally African. The rest of Sudan, which represent the majority, are mixed race. Here will be the goal of the project and the access door to help Sudanese society, especially the young generation, to value this reality. We all have the same blood and heritage. To think first as we are all Sudanese regardless if you consider yourself as Afro -Arab or the opposite, because according to what I saw inside that IDPs camps there are many questions and arguments around what is "Africanism or "Arabism", and the failure of getting a clear definition led and will keep leading to this kind of conflicts we have had. I have witnessed how the people there even with the shortage of many things inside the camps and the absence of government manage to enhance their life and tolerate the injustice in amazing ways (Paul Freire, 1972). That is why I think such a project can work effectively in finding the way towards one identity that can happen in different levels as personal, families, the camps, local communities and all Sudan later on. One of the important tools I touched on during my work there is the confidence element as sometimes and because of many reasons or some history books made by foreigners describing some people as immigrants or make others native that gave some of the people this lack of confidence so they lost their self-esteem and a vision for their future and the project can help them out in boosting their confidence. Socially, the project can be implemented through a good manner of doing it and why not to be an example for similar projects aiming to use the education to teach and explore our rich history and through more new ways and a strenuous effort that respects and shows our common culture and destiny. Teaching about and facing our internal racism and even sometimes our misguided understanding about the beauty of the differences of our skin color through the project implementation can be the first step

solution to a civil multicultural society that perceives and respects our diversity and provides the framework within which we can negotiate our identity as individuals and as a people.

But not to forget an important thing as I belong to that country and somehow I know how people think over there This project will need to rear, support and find our identity and clearly define it as Sudanese citizens which in turn will need to be based on an inclusive "Sudanism", in which it does not matter what or from which race or background we are. Otherwise, we risk remaining a country suffering from a terrible identity crisis – which will generate new conflicts and more social incongruity. In other words finding or helping those children in finding one identity that can fit them all, that means the ideas of equality and respect for others will have been clearly transferred to them, which are the values the project aims to reach.

➤ Project Sustainability

In such types of projects we always need to think about how sustainable the project can be and there will be some questions here, such as

- ❖ Can this project survive and can it be an example to do similar projects in other places?

- ❖ Also will the activities, interaction and the community relations we tried to build up during

The projects will continue even if the program is over? Regarding to the first question, the answer is expected to be affirmative. During all the period I worked there and am talking about more than four months I saw the acceptance and the willingness of the people inside and outside the camp in participating and being a part of this project. The families were so happy to see their children doing something useful and someone is monitoring them which is much better than being involved with the wrong people and ending up doing and participating in criminal activities. Also, by training

more volunteers who can implement the same projects in different areas and not necessarily using football, they can use other types of sports or music or whatever can suit the area they are targeting. As for the second question, the activities made a kind of movement especially inside the camps, such activities like clean up the camp or visiting the national museum or cultural night events, which showed the other face of the project and how useful those children can be. There were some events before the project but the project activities enhanced cross-community relations, not only through the actions of individual children or their families, but more through sporadic and ad hoc community relations initiatives introduced by the authorities inside the IDPs camps. Finally as evident by the youth and community engagement in activities, I do believe Sudanese people want and will love to move beyond the conflict era. As there were many more children than anticipated who became involved in this project sometimes the number was big and more than what was required. But still they were asking what else they could do to help to develop this project and further their communities. Many people talked about how good and encouraging it was to see their child and the camps starting to develop and to have the hope of better future, I know and I feel so sorry because there are some people who suffered so much during the conflict, they lost some people they love, their homes and became displaced in new areas with no resources.

➤ Evaluations and Monitoring

Each activity of the project is in the IDP camp and areas around, but the project is without full understanding from all the people in Sudan. It won't happen, not even by force, due to the simple fact that Sudan has been and always will be a multi-ethnic, multi-religious melting pot. Multi-ethnic

given its minorities and various dominant Arab, Afro-Arab and African tribes, and multi-religious given its diverse population of Muslims, Christians and animists, and even some Jewish people.

The hardest part was to share the same camp with some people who belong to the same race of whom they hold responsible for the atrocities targeted at them, so with no such project and more education and resilience these issues will stay. One day will find the trigger to bring it back again, so more projects and more initiatives can help in building and enhancing the peaceful atmosphere that people need. They just need to see an example to show them how it is possible that we can all live together sharing our life with no conflicts or war and how will be great rebuilding those relationships, sequentially mutual respect and trust. There will be some ways to evaluate this project:

- Weekly meeting with volunteers
- Participation of children
- Meeting with families
- Meeting with professors
- Observing children's behaviours during and after the different activities

4. Conclusion

Football projects have the ability to get involved in those areas affected by conflict and identity tension. It is possible to say that grassroots programs provide structure in an unstructured and destabilizing environment and serve as a means to channel energies away from aggression or self-destruction. In the identity conflict context, various groups could benefit from football for

peace programs. This happened in many similar areas. In Somalia, UNICEF and UNESCO are working towards promoting peace through sport with programs that both train youth in peaceful conflict resolution skills while doing football training and provide resources and encourage and support inter-district and regional football peace tournaments. The minimum aim is to build the capacity of sport while creating a protective environment to help rehabilitate and reintegrate young people living in a post conflict situation (United Nations). I am sure there will be many ways to achieve the aim and the goals of the project but for me Football involves feelings, and team sports can function as a catalyst in bringing people together. Football is about fun, fellowship and team spirit. It brings instant happiness to the lives of children. It also brings parents, siblings and football trainers together in an effort to create a framework for the children to enjoy themselves in the project activities. All this goes on across ethnic, religious and political divides. The adults meet and communicate in a neutral environment where the focus is on the games and the opportunities for the children. Even though meaningful dialogue may have broken down in everyday society, the families from both sides of the conflict can find common ground in the context of sport. A sense of fellowship created around the game of football, and within the framework it establishes, helps to build a platform for the meeting of many different interests. The potential for building bridges is clear when we see children transform a road or a backyard into a lively football pitch with a wealth of activities on offer. The participants are often amazed to discover just how much they are in agreement with people 'on the other side'.

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